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NUMBER 2.

THE MOUNT OF TEMPTATION.

BY PROF. A. B. HYDE, D. D.

Quarantine, wild and lone,
No flower is blushing on thy steep,
No well of verdure round thee thrown,
No springs in silvery music leap;
All bare and dry stony lead;
As blasted with a demon's breath.

Why do I musing linger here,
With eyes more set in tearful gaze
Than on soft Gerizim, or wherever,
The flocks on goodly Hermon graze,
Or where the flowing Iiles run,
The tender green of Bethlehem?

The dimness of the ages flies,
The Tempter, as of old, I see,
Wily and strong before me rise,
Plush'd with his wide, long victory,
Fair-spoken, murderous, dark within,
And 'till one conquest more to win.

Who is to front him? Who is He
White-lipped with fasting, faint and worn?
Is he the champion — ab me! —
By whom this day's event is borne?
Oh, where was ever battle-field
Where such as these must win or yield?

Now all is o'er. The wan and pale
The swart and strong has overcome,
Like fallen cloud upon the gale,
The Tempter seeks his shadowy home,
While angels wipe the Victor's brow
And cheer with tones of comfort now.

O desert mountain, wild and bare,
On thy bleak side such combat came!
How bright for ay the Conqueror's name!
From fields where war's loud trump is blown
Turn, Thou art my Marathon!

Allegheny College, Meadville, Pa.

TRANSMITTED AUTHORITY.

BY BISHOP J. T. PECK.

Is rightful authority impaired by transmission? For answer to this question several things must be considered.

1. Rightful authority has its limitations. It must not be discretionary as to its range. It must be confined within the legitimate purposes or scope of an organization. A church, for instance, cannot govern a State. Out of its own sphere, an organization has nothing to delegate. It cannot, therefore, give to any party a right to do what it may not do itself.

2. The questions as to what it can do, and what it ought to do, are entirely distinct. To prove, therefore, that an organic body has exercised any power wrongfully or unwisely, there is no tendency to settle the question as to the existence of that power.

3. When authority resides in an organized body, it may be delegated under either of two conditions — by authority of constitutional law, or necessity (*ex necessitate rei*).

So far as the written constitution in force reaches and authorizes the delegation of conclusive powers, the right of transmission is unquestionable. If it be unwritten, but rendered unmistakable by long-continued historic catholic consent, it is of equal authority. In either case it is legitimate to appeal to the constitution in vindication of the right to transmit authority clearly included in the organism.

But conditions may arise from necessity. For instance, if an army moving by consent through a friendly territory is attacked, it may defend itself, though such right should not be recognized by constitution or international law. Or when a house is entered by violence, the proprietor or inmates may protect persons or property by extreme measures, even to the taking of life. Such right need not be sought in constitutional or statutory law, but in the necessity of the case.

Under this form of legal right, in a pure democracy, when numbers increase so as to make government impracticable, the power to make and execute laws may be delegated to legislative, judicial and executive representatives, whose acts will be, *de facto*, the acts of the people and of full binding force. Thus the Puritans of New England, when on account of numbers they could no longer govern directly by the whole people, transmitted their authority to delegates, chosen by themselves. In largely-increasing and extending populations this is the only practicable method of a free government.

4. To render the transmission of authority valid without constitutional authority, *pro forma*, the necessity must be real as when this economy of power is indispensable to the existence and efficiency of government, and is required by the rights and liberties of the people. Such exigencies

are as sovereign and controlling as physical necessity, and transmit rights as imperatively binding as written constitutions.

Consular and ministerial authority is not personal. In the protection of the rights of a citizen abroad the representative of a government combines within himself the dignity and authority of the nation he represents. Insults offered to him are insults to his government. This is transmitted authority unimpaired.

In view of such facts, we are entitled to the general proposition that all the authority of a free government is transmitted; and this distinguishes it from a despotism, or personal government.

5. This defines and locates responsibility. In a republic the authority remains with the people. The exercise of authority for the legitimate purposes of government is delegated, so that all representative rulers are responsible to the people, either directly, *pro forma*, or indirectly, through the elective franchise; and the people are responsible for the acts of the government.

The principle of transmitted authority (as to legislatures, parliaments, etc.), with conclusive powers, being undeniable, the question arises, Can authority be re-transmitted and not impaired? Not if such re-transmission is forbidden in the constitution. But, yes, if named in any "bill of rights" recognized by the government, or if not forbidden by specified limitations. Then the law of necessity dominates. When in such case the practicability of government, or the preservation of the government, or the efficiency of the government, creates a necessity, governmental functions may be exercised through delegates of the same body. What a man does by another he does himself. (*Quod facit per alium facit per se*.)

How far does this apply to the Methodist Episcopal Church? In answer, it must first be noted that the church is not a pure democracy, nor a republic. Jesus Christ is its supreme Head, and the Bible is its law book. Thus far the will of God controls. What is distinctly revealed is excepted from the rights of criticism or change under the direction of the human reason, and can in no way be reached by legislation, nor be submitted for such purpose to any delegated authority. Such, for instance, are the laws of purity and of morality.

The distinction between legislation and making "rules and regulations for our church," is, therefore, not fanciful, but valid and historical. Speaking of the functions of the General Conferences, legislation is by way of accommodation, and to be left out of a strictly logical and historical argument. If included, it must mean what the church has for nearly a hundred years meant by the subordinate "power to make rules and regulations." In any event, it can in no case reach the principles of the government, but the methods of the government only. But the law which dominates this field in its entirety is delegated authority. It begins with the eldership ordaining the General Conference and imposing its restrictions, and extends to every bishop, presiding elder, pastor and class-leader.

Now, the State may do what it is permitted to do, and what it must do to preserve the liberties of the people and the government. Our General Conference may do (within its rightul churchly sphere) what it is not forbidden to do, that somewhat being restricted by the Discipline or "what is nominated in the bond." And by necessity: the imperative demands of self-preservation and efficiency being included in the necessity. From the whole it results —

1. That the supreme body acting (making rules and regulations) with its legitimate sphere by its own members (all or a part), is covered by the law of transmitted authority, either *pro forma* or *ex necessitate rei*.

2. The acts of delegates under authority of the general body are the acts of the body itself — *quod facit per alium facit per se* — and until lawfully changed are of full binding force. See our 22d Article and the logical fact that the greater includes the less.

3. Until the said supreme body

constitutes "a court of errors" and parts with the power to determine questions of constitutional prerogatives, that power remains in itself.

4. As to the redress of grievances, but two possible methods can be posited: Revolution (prohibited under *non causa pro causa*), and influence from persons or bodies below to correct abuses under its own discipline.

5. All efforts to ordain what would be practically "a court of errors," have failed. The Methodist Episcopal Church, South, identical with us in the polity involved, has given its Bishops the veto power in certain cases. The Methodist Episcopal Church, never. Pending such action, or some other covering the case, we must obey our existing laws.

THE DEPARTED VAIL.

BY REV. E. WENTWORTH, D. D.

Dr. Trafton's reminiscences of our sainted friend Vail recalled very vividly to my own mind the scenes in the midst of which he was converted, in 1832. The Oneida Conference, and Oneida Conference Seminary, thirty miles west of Utica, were then in their infancy. The energetic, nervous little William C. Larrabee was principal. The school was full. I was all ready, in May of that year, to go to Wilbraham, but a dingy printed sheet-catalogue, with a coarse wood-cut of the seminary (an old country courthouse with an added wing for dormitories), together with the influence of a friend, induced me to go to Cazenovia.

From southeastern Connecticut we steamed through Long Island Sound, explored New York with wondering eyes, when it was almost out of town at Bleecker, Canal and Grand Streets, darted up through the Highlands and past the magnificent Palisades in the arrow-like steamer Swallow, took steam-eats at Albany — coach-bodies on trucks — to Schenectady (fourteen miles in two hours), voyaged a day and a night on the "raging canal," and then staged it across the country from Utica to Cazenovia. Tefft, Bannister, Vail and the Bowmans were there when I arrived. The last of July witnessed a panic and scattering among the students through fear of the cholera, then, for the first time, sweeping westward along the low towns that bordered the great Erie ditch.

George Peck was preaching magnificently in the academy chapel that season, but was soon transferred to Auburn, to take charge of the new church there, while some one — Gardner Baker, if I remember rightly — filled out his year at Cazenovia. Meanwhile the Methodists completed a new stone church opposite the seminary, and Presiding Elder Dempster dedicated it with one of his wonderful sermons, made all the more impressive by his cadaverous, corpse-like looks and his sepulchral elocution. At Christmas, 1832, a service had been held in the church at evening, and the preacher based a fervent exhortation on, "One shall chase a thousand and two put ten thousand to flight" — words that thrilled me, then a yearling Christian, to the very marrow. "Go out," said he, in conclusion, "and invite your friends to come to the altar." A few steps ahead of me sat a fine little fellow student, named George Thomson. I went to him and said, "Thomson, go with me to the altar." He hesitated a moment, and said, "I will, if my clum — a young man named Dunbar — will go with me." Dunbar, though a member of the church, hung back. I appealed to him. "Dunbar, will you peril George's salvation at this critical moment by a little fastidiousness or cowardice?" He yielded and went, and that was the commencement of the great revival which gave Stephen M. Vail and Thomas Bowman to the Christian ministry.

From the altar at the church the prayer-meeting was transferred to the basement dining-room of the Seminary. Thomson was converted that night. It was said that he "preached six years, and then went to heaven." It must have been as a local preacher, as I do not find his name in the General Minutes.

From that memorable Christmas Tuesday the work progressed with such power as to suspend recitations. Many seldom mention the subject of

and, in ten days, had reached all the unconverted in the school, with two or three exceptions. I have a vivid, though only momentary, impression of a scene, flashing across recollection like a sunlight photograph, where the sixteen-year-old, light-haired boy, T. Bowman and S. M. Vail, knelt by the same split-bottomed chair, in the upper, or third-story, front corner room, in a fervid prayer-meeting, where Tefft, Bannister and others of a few

their salvation to them, but laugh and joke and mingle with them in worldly amusements, just as though their eternal interests were entirely secure. It is not wonderful that no more sinners repented in this state of affairs. The wonder is rather that any do so, and they would not but for the direct strivings of the Holy Spirit, and a better example on the part of a few who serve God more consistently.

3. The other fact is that sinners, in the best of circumstances, are in danger of sudden death. Said a pastor to me lately: "Meeting Mr. — one evening, he inquired of me about our protracted services, and said that he believed in religion and thought it necessary; and really hoped Mr. A., a consummate of the congregation, would seek it immediately, as he was sure that he could not live long. But as for himself, he was well and strong and could afford to wait awhile. I replied, 'Healthy men sometimes die suddenly.' 'Yes,' he answered, and straightening himself up to his full height, and throwing back his shoulders, he remarked, 'But I do not look like dying, do I?' The next day (Sunday) he rode out into the country to purchase a lot of tobacco, when the horse became frightened, and ran, throwing him out of the carriage and killing him instantly." "Boast not thyself of tomorrow."

The same pastor urged another man, an engineer, to seek the Lord, and warned him of the danger of living in sin. But he would not, and left to start his engine, saying, "I guess I shall have to risk it." In two hours after, the engine upset and crushed him to death.

A friend of the same pastor labored with a healthy young man, to persuade him to become a Christian, but he would not yield, and left him saying, "Wait until I have sowed my wild oats, and then I will talk with you." Five weeks from the very night conversation occurred, that preacher was called to visit him on his dying bed. As he entered the room, the young man stared wildly at him, and said, "Five weeks ago to-night I told you to wait until I should sow my wild oats. They are all sown now, and I shall reap them in hell." And with these words on his lips he died.

"Godliness is profitable unto all things" — safe. Sin is dangerous — damning. Do not say that God is too good to destroy you. So said the antediluvians, and yet the flood came and swept them away. When Lot warned the Sodomites of their danger, "he seemed as one that mocked," but their unbelief did not make the word of God of no effect; the fire and brimstone fell upon them and destroyed them. Nothing seemed more unreasonable than the destruction of Jerusalem, embracing God's own temple, predicted by Jesus, yet for all that, not one stone was left upon another. Heaven and hell are eternal facts, which the unbelief of mockers and respectable sinners cannot destroy.

What can be done to produce a deeper sense of those eternal realities is a question of the highest practical importance. Without attempting to answer it fully, we venture to suggest that Christian ministers preach heaven and hell more frequently and earnestly than they generally do; not to neutralize, or tone them down to the level of human preferences, but as God has revealed them, and in Bible language. All we know of either is what He has said. The moment they step aside from His word, and construct a different heaven or hell from that which He has described, they are powerless. The faith of all classes is weakened, and infidelity to God is encouraged. If they are averse to preaching the terrors of hell, let them preach the glories, felicities and associations of its inhabitants — how they came there, and why — and quit splitting metaphysical hairs. Most of the preaching of to-day is strangely wanting in fundamental truth, the enforcement of great subjects, the plain word of God.

We would suggest, also, that professing Christians, ministers in particular, live more in harmony with these truths. Who would suspect from their ordinary intercourse with the unconverted, that they believe them exposed to eternal perdition? Many seldom mention the subject of

the occasion. The St. Nicholas Society has held its annual and distinguished reunion under the presidency of Hon. Hamilton Fisk. The descendants of the Dutch pronounced the usual flattering eulogies on the merits of their amphibious ancestors. St. Andrews Society followed in the wake, upon which occasion Dr. Wm. Taylor and his kinsmen set forth the greater glory of the Scots. Last, but least, of these national festivities came the first meeting of the Welsh, at which another prominent clergyman of the city figured, Dr. Bevan. If the Ireland and Germany of New York would now make a rally, the role would be complete.

RECEPTION TO MONS. REVEILLAUD.

The evening before the distinguished French evangelist sailed for his native country, a farewell meeting was held in his honor in connection with Rev. Mr. Dodds, his collaborator and interpreter.

It was pleasant to meet upon this occasion so many of the prominent men of the churches. Rev. Dr. R. S. Storrs presided and pronounced a characteristically eloquent discourse. Dr. Philip Schaff, Drs. Ireneus Prime, Hepworth, Crosby, Newman, Bishop Harris, Peter Cooper and many of their peers honored and were honored by the occasion. Dr. Hepworth the evening before had given his truthful and courageous address on Ireland. He has returned to New York after two years of rest and recuperation, restored to health and prepared for work. I also met Rev. Mr. Sheshadri, of the Free Church Presbytery of Bombay. He is a full-blooded Hindoo, of dark complexion, and was in the oriental dress of flowing robe and snow-white turban. He has a fine, intelligent countenance, is a cultivated gentleman, and thoroughly educated. He speaks English fluently and gracefully. He is the most prominent Presbyterian convert and native preacher in India. He was a delegate to the Pan-Presbyterian Council in Philadelphia, and sailed on Saturday last for India. But the chief attraction was Mons. Reveillaud. He is a fine, intelligent Frenchman, of medium height, muscular frame, with large head and open, broad forehead. He speaks very broken English, and only addresses audiences in French. He is gentlemanly and refined in appearance and address, and speaks with energy and fire. His favorite theme is the work of the Holy Spirit and the efficacy of prayer. His presentation of the openings for evangelical Christianity in France is marvelous, surpassing that of any other nation in continental Europe. Would to God Methodism could throw into that land a band of zealous, Spirit-filled workmen! The results would far outstrip those of the work in Germany or Scandinavia. The visit of these French evangelists has been well received by the American churches, and they return accompanied by the prayers of thousands, and laden with material gifts to aid in spreading abroad the kingdom of God. Mr. William Dodge, a Christian merchant prince, spoke, and acted in the interest of liberal giving to so worthy a cause. Dr. Schaff was asked to close the meeting by singing the long-metre doxology, which was done with better success than at the late Presbyterian Council.

No man likes to do all the following. There would be no courtesy but for yielding. The strongest must not simply accompany the weakest one mile, but go with them twain, in order that they may obtain the confidence of the weaker, that in their strong arms those who are weak may be carried many a mile.

There seems to be something else behind the words of the Master, which we have quoted. On one side there is compulsion, on the other there is freedom. A man comes to you with an exacting spirit and insists that you shall walk a mile with him, with the intention of compelling you if you offer any resistance. What are you to do? Simply to avoid an unpleasant collision, are you to go with the man over his mile doggedly? No. But assuming that some form of moral compulsion is exhibited to a Christian, his good heart should lead him to rise right up and say, "Go with you a mile, my friend? Certainly, I will go with you twain."

It is always to be remembered that a man may discharge a duty, because it is a duty, in such a manner and in such a spirit as to make even obedience undutiful. Life is sweetest when every duty is a beauty.

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The Sunday School.

FIRST QUARTER. LESSON IV.

Sunday, January 23. Luke 2: 8-20.
By Rev. W. O. HOLWAY, U. S. N.

THE BIRTH OF JESUS.

I. Preliminary.

1. DATE: Uncertain; probably B. C. 5, in December. The habit of dating from the Christian era did not prevail until the sixth century. In making the calculations an error of four or five years crept in.

2. CONTEMPORARIES: Caesar Augustus, ruling over an empire, embracing nearly all the known world; Herod the Great, king of Judæa, a province of Rome.

3. CIRCUMSTANCES: The world was at peace. A universal census of the empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people flock to their tribal cities, where their genealogies were preserved, for enrollment. Among these, Joseph and Mary, then settled in Nazareth, named their steps southward to the royal city of David, and had reached the end of their seventy miles' journey in the crowded caravan of Bethlehem, when our lesson begins.

II. Introduction.

Matthew tells of the star-guided Magi, laden with spices and gold, making their long journey to worship the newborn King. Luke gives us the quiet nightfall, and the humble shepherds keeping their watch in the dewy fields. No tremor of expectation runs through their minds. They are not men of culture. Their knowledge is very meagre. They know how to pasture their flocks, and protect the feeding sheep from the lurking robber and the prowling wolf; and they are totally unconscious, as staff in hand, they pursue some wandering lamb that is straying too far from the flock, or with mantles wrapped around them, gaze upward at the silent stars; that this sight is to be unlike any other; that its stillness and darkness are to be broken by a burst of radiance and revelation such as never before had illuminated the earth; and that the rude khan, too humble to be conspicuous above the dwellings in the town on the hill not far away, was destined to be held from this night onward to the end of time in reverent remembrance as the focal point of all preceding prophecy, the birthplace of the Saviour of the world.

Says Schaff, in his comment on the words, "The Word was made flesh." City of David—Bethlehem, the birthplace of David. This birth at Bethlehem was the fulfillment of a prediction uttered seven hundred years before; see Micah 5: 2. This day—after 4,000 years' waiting. *Saviour*—same in meaning as Jesus; never used by Matthew or Mark, only once by John (4: 42), often by Paul in his later epistles, five times in 2 Peter (Wordsworth). *Christ*—"the Anointed," or the Messiah. *The Lord*.—This title, which is the same as that used in verse 9, indicates that Christ is the Jehovah.

Says Schaff, in his comment on the words, "The Word was made flesh." The first word, "the Word," is the direct object of the verb. The first means "the Messiah"; and could not be otherwise understood; the second has already been used twice (verse 9) of God, and is the word used in the Scripture to translate the name Jehovah. We received the glad tidings of the angels message; the first gospel statement of the Person of Christ, to mean that the child born in Bethlehem as a Saviour was the promised Messiah, Jehovah.

Verse 11. *Unto you*.—See Isa. 9: 6. *Born*.—The "Word was made flesh." *City of David*.—Bethlehem, the birthplace of David. This birth at Bethlehem was the fulfillment of a prediction uttered seven hundred years before; see Micah 5: 2. This day—after 4,000 years' waiting. *Saviour*—same in meaning as Jesus; never used by Matthew or Mark, only once by John (4: 42), often by Paul in his later epistles, five times in 2 Peter (Wordsworth).

Christ—"the Anointed," or the Messiah.

The Lord.—This title, which is the same as that used in verse 9, indicates that Christ is the Jehovah.

4. Where holy Luke the scene is drawn.

How fair the simple picture stands:—

That wayside inn at Bethlehem, —

The helpless babe by loving hands

Within a humble manger laid,

And Christ of lowly virgin born,

Announced by angels to the swains

Who watched their flocks at early morn.

5. How the simple picture stands:

Look in the clouds of heaven to see:

How they approach they wait.

With in His hands the trumpets blow,

Shall come with outward pomp and show;

While throngs of angels, hovering round,

Arrayed in glittering robes of light,

Are moving to the trumpet's sound.

Come, then, or not, but come, dear Lord!

Within our hearts Thy throne maintain;

And us, and over us, sin

The everlasting victory gain.

Thy word the trumpet, truth the light,

All creatures minister for Thee,

And nations, gathered beneath Thy sway,

Thy clouds of witness shall be.

(Thomas Hill.)

CLAFIN UNIVERSITY.

MR. EDITOR: It is some time since

notes from South Carolina have ap-

peared in the HERALD.

We closed our fall term the second

day before Christmas. The regular on-

ward progress of educational work will

appear from a little comparison. Six

years ago we closed our fall term, which

was our first in the institution, with

sixty-two pupils, nearly all in the lower

branches of study. This term we closed

with two hundred and thirty-six, classi-

fied as follows: I. College: Juniors, 2;

Sophomores, 8; Freshmen, 10; total, 20.

II. Normal School: Third year, 16; Sec-

ond year, 28; First year, 40; total, 84;

III. Grammar School: Second year, 60;

First year, 72; total, 132.

The college course will compare favor-

ably with that of other Southern and

Western colleges. The normal schools

claimed a large share of attention the

last two years, to meet the demand for

a better class of teachers for the colored

schools of the State. This demand will

be much stronger if the bill now before

Congress shall pass, devoting the re-

ceipts from sale of public lands to edu-

cational purposes. The grammar school

will be continued as a feeder to the

higher departments. The common

schools, both white and colored, are

with the exception of the larger cities,

generally very poor, and will continue

to a greater interest is felt among all

classes, both high and low. The reason

will be readily seen when it is remem-

bered that there was no public school

system in the South till after the war.

The bill before Congress is awakening

some interest on education throughout

the South, and if it passes, the fund thus

accumulated will aid greatly the edu-

cation of the colored and poor white popu-

lation.

Those that left their beds to tend their flocks,

left their flocks to inquire after their Saviour.

No earthly thing is too dear to be forsaken for

Christ. If we suffer any worldly occasion to

stay us from Bethlehem, we care more for

our soul's Bishop Hall.

Leaving their flocks untended, the shepherds hastened with eager feet to the town. In one of the narrow streets they paused at the door of the inn, and, taking their way through to the cattle-stable, which may, or may not, have been a cave at the farther end, they found the Child, wrapped as described, and lying in the manger. In simple, but graphic, outlines, they told the story of the heavenly vision and repeated the angelic song. Doubtless the wonder was great and the comments many, but there was one who listened and was won. The virgin mother treasured up every word, and "pondered" all these things in her heart. The shepherds went back to their flocks, with hearts full and praiseworthy for the mercy which had singled them out in their obscurity, but had thrown such brightness upon their lives.

III. Exposition.

Verse 8. In the same country—the region

round Bethlehem; "the fields where Ruth,

the Saviour's ancestress, had gleaned sick

at heart, amid the alien corn, and David,

the despoiled and youngest son of a numerous

family, had followed the ewes great with

foam" (Farrar). Shepherds—probably

devout and simple men walking like Simeon,

for the "consolation of Israel," and engaged

in their proper occupation. Says Eliot:

"The statement in the Mishnah, that the sheep

selected for sacrifice in the Temple were

fasted in the fields of Bethlehem, may

then, in part, explain the faith and de-

dication of the shepherds." Keeping by

the way, neither the day nor the month can be fixed." Schaff

objects to the argument drawn from the

climate, and claims that between the middle

of December and the middle of February an

interval of several weeks of dry weather occurs,

and that the period of Christmas is often

one of the loveliest in the whole year.

He finds, too, "a poetical and symbolic fitness"

in the selection of the 25th day of December.

"At that season the longest night gives way

to the returning sun on his triumphant march."

Verse 18. *Wondered*.—Never did they have a better reason for wonder. The only thing to complain of is that their emotion ended with wonder, and did not lead to worship and service.

Verse 19. *Mary kept all these things*—the eagerness of faith. Found—just as it had been told them. They seek, find. *Mary and Joseph*.—Her name properly stands first.

Verses 17. *They made known abroad*.—The shepherds were the first witnesses, the earliest evangelists. It is well-nigh impossible for one who has found the Saviour, not to tell others of his wonderful power.

Glorying and praising God.—Their devout reception of the glad tidings shows the worthiness of their selection.

Verse 9. *And lo!*—expressing unexpected-

ness. The angel—better, "an angel." Angels appear also at the Temptation, at Gethsemane, and at the Resurrection. *Came upon them*—literally, "stood by them;" not a vision, but an actual appearance. *The glory of the Lord*—the Shekinah, or "radiant cloud, which betokened the Divine presence. Exod. 24: 16; Num. 14: 10. *Sore*—exceedingly. The phrase, literally translated, reads: "feared a great fear" —"the usual effect," says Schaff, "of angelic appearances, enhanced in this case by the supernatural brightness;" and adds Abbott, "by the universal consciousness of the world."

Verse 10. *Fear not*.—Their terror must be calmed, and their minds assured, before the angel's message can be delivered. For—expressing reason. *Good tidings*—the modern English for the Saxon word "Gospel," or good-swell. *All people*—"all the people," not merely the Jewish nation, but all mankind.

2. Over the cave selected by primitive

tradition, the Empress Helena, the moth-

er of Constantine, erected the magnif-

icent Church of the Nativity, which still

stands (or rather, its successor, built by

Justinian), as an object of profound

interest to the Christian traveler

in the East.

3. Circumstances: Caesar Augustus, rul-

ing over an empire, embracing nearly all

the known world; Herod the Great, king

of Judæa, a province of Rome.

4. The spiritual darkness which had covered the earth for four thousand years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. The head of Satan was about to be proclaimed to the entire world.

5. The march of improvement is every-

where apparent in our village, except

in the cities, where the march is slowest.

6. The march of improvement is every-

where apparent in our village, except

in the cities, where the march is slowest.

7. The march of improvement is every-

where apparent in our village, except

CONTENTS.

PAGE

Original Articles.	
The Moon of Temptation (poem).—Transmitted Authority.—The Departed Veil.—Fatal Delays.—Festivities and Religious Meetings in Gotham.—"Go with Him Twain".	9
Theatres and Their Patrons.—Is It So?—Church Debts in Maine, CORRESPONDENCE. OUR BOOK TABLE	10
The Sunday-school.	11
Claflin University.—N. H. Conference Seminary. COMMERCIAL Advertisements.	11
Editorial.	12
The Miracles of Prayer.—Mexico and Her New Life. EDITORIAL ITEMS.	12
Notes from the Churches.	13
Business Notices.—Church Register.—Advertisments	13
The Family.	14
The Tenth Psalm (poem).—Incidents in the Early History of Methodism in New England.—How the Old Year Went (selected poem).—A Letter from the Japanese Capital.—For Jesus' Sake (poem). THE LITTLE FOLKS. A Talk in Natural History. FOR YOUNG AND OLD. RELIGIOUS ITEMS.	14
Obituaries.	15
TEMPERANCE. The Issue Stated.—Letter from Washington.—An Hour with Bishop Peck.—Marriages.—Advertisments	15
The Week.	16
CHURCH NEWS. Additional Church Register Notices.—Reading Notices.—Advertisments	16

ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.ZION'S
HERALD.

THURSDAY, JANUARY 13, 1881.

The General Court of Massachusetts assembled under the gilded dome last week, and very expeditiously organized, with the almost unanimous re-election of its old officers. The annual sermon, by Rev. Dr. Furber, of Newton, was a very able and practical one. Its subject was the relation of a broad Christian education to the civil, social and industrial prosperity of the nation. Gov. Long read his second message, which has been received with much favor. It is purely a State document, and presents to the people an admirable exhibition of the condition of the State finances and institutions, with a discussion of the principal topics of present interest which will probably come before the Legislature. He speaks warmly of the management, on the whole, of the penal, reformatory and charitable establishments of the State. He makes wise suggestions in reference to the classification and reformation of criminals and the supervision of the insane. He recommends the abolition of capital punishment, which he denounces in severe terms; but the experience of States that have tried the experiment is not encouraging. He advocates in a few pronounced sentences the expediency of giving the right of suffrage to women, and answers with excellent sense the reckless and unfounded charges which have been made in regard to the condition and results of our public school instruction. He declares clearly his convictions against a license law, as ineffectual and immoral, favoring prohibitory legislation; but seeks, if the law continues, for certain important amendments to make it more effective. With our State finances in a healthy condition, he counsels earnestly and wisely a proper economy, and advises a short session, to which the whole constituency of the State heartily responds.

Congress has come together evidently with an intention of dispatching business. The appropriation bills are hurried forward, and there is no development as yet of any obstructive party movements. The imminent subjects of debate are the funding bill, which involves the whole distracting currency question, and the modification of the existing tariff. A new Secretary of the Navy, to succeed Secretary Thompson, was nominated and confirmed without debate by the Senate. The new officer is Nathan Goff, Jr., an able and popular lawyer, of West Virginia. He receives fine notices from the press generally. He entered at once upon his duties.

The English Parliament assembles under rather depressing circumstances. The real business of the session—the Irish Question—was entered upon at once. The Queen's address intimates the intentions of the government—to seek, authority to put down the violent breaches of the law in a summary way, and to secure by legislation such modifications of the land tenure as may serve to pacify the present exasperation and afford some relief. Mr. Parnell, however, with his coadjutors, announces a positive opposition to all these measures, demanding more radical and revolutionary changes, and already a violent discussion has occurred. Earl Beaconsfield in the House of Lords opens a general attack upon the Gladstone administration as precipitating, by change of policy, the Eastern, South African and Irish troubles upon the country. It is an hour when Englishmen can enjoy, to its fullest extent, the national luxury of growling. There is occasion enough for uncomfortable feeling; and the existing government presents the most accessible object for denunciation. But, then, Parliament will vote all the supplies, Great Britain will fully sustain the honor of her flag, and in some way, at a large expense of money and a painful loss of men, she will maintain her sovereignty where she has heretofore asserted it. When will a Christmas come with the Prince of Peace triumphant?

The spiritual life is nowhere compared to an intermitting spring, but is said by its divine Author to be in the believer "a well of water springing up into everlasting life." If, therefore, it declines or ceases in any man, the cause is not to be looked for in the nature of the life which is essentially perennial, but in the waywardness of its possess-

or's will. Wesley speaks of one of his followers who, having believed in Christ, "never afterward lost the sense of His love." She lived six years in this holy light of heavenly love, and after a long sickness died, saying, "I must make haste and dress myself for the bridegroom. I am going to Christ." Such an experience as this ought not to be deemed exceptional, but typical of God's life in every soul that finds acceptance in the Beloved. The grace of our adorable Lord is sufficient to keep every resolute believer faithful every moment, and faithful unto death. His feeblest disciple He is always saying, "My grace is sufficient for thee."

It is eminently true of Christian believers that they are "the light of the world." They are a sort of special agent which God employs to bring men to a knowledge, and love, and truth of Himself. It is their duty to provide places of public religious worship and instruction. It is their business to see that the community is furnished with the Gospel and its teachers. And not only so, but it is their duty to influence men to improve the opportunities with which they are favored. It is their duty to go out into the "highways and hedges" of society and "compel" men to come in to the feast of the Gospel; not compel them by physical force, or by statute law; but compel them by cheerful Christian counsels and entreaties; compel them by the very spirit of Christ.

THE MIRACLES OF PRAYER.

One of our enterprising exchanges—the *Christian at Work*—secured from a large number of conspicuous college presidents and professors, and from leading ministers of different denominations, their opinion on the question of modern miracles. The occasion of the question, just at this time, was a sermon of the younger Dr. Tyng upon the supernatural results of prayer, in which he was wrongly reported, although not without some foundation for it, as endorsing the pretended Catholic miracles of healing at Lourdes, France. With two or three exceptions, the answer to the question was an unqualified expression of the opinion that miracles were the work of the church. At certain periods, with a trust amazing to themselves, they have been enabled to offer a prayer, that they have been persuaded of the Holy Spirit to be availing, for temporal blessings, for defense in danger, for the daily bread when human resources failed, for the healing of friends or personal infirmities, and the answer has come directly and positively without any apparent intervention of second causes. This grace God bestows impartially upon all, and for its exercise all are accountable. The gift, as other endowments and talents, He bestows according to His sovereign wisdom, and those upon whom the solemn and sublime gift is bestowed are responsible for its proper use and sanctification. This gift brings its own authorization with it when bestowed. To attempt to secure results which God has connected with human instrumentality, without this divine assurance, will bring only disappointment and spiritual depression, as we have seen in certain instances. To pray for health without using the appropriate means to secure it, would be as hopeless, and even wicked, as to pray for bread without putting forth the hand to labor for it, unless the exigency calls for divine intercession and the Holy Ghost endows the soul with this extraordinary gift of faith. When this is really bestowed, the circumstances, the state of heart of the person, and the results, are such as to declare clearly the presence and the work of God.

MEXICO AND HER NEW LIFE.

Let me now ask the attention of your readers to the other railroad projects, the developments of which are to do so much for Mexico in linking her industry and mental and moral advancement with the future of this land.

2. The concessions granted to the company represented by Palmer and Sullivan, contemplate, first, a line (narrow gauge) which will run from the city of Mexico to Laredo in Texas, and then join the International, and connect Mexico with our Central and Southern railroad systems. This Palmer and Sullivan line will pass through the States of Mexico, Hidalgo, Queretaro, Guanajuato, San Luis Potosi, and New Leon. It will have a branch from San Luis to the port of Tampico on the Gulf of Mexico, connecting there with a steamship line direct to New Orleans. This company are also to build a line from Mexico City through the States of Mexico, Michoacan and Colima to the port of Manzanillo on the Pacific Ocean, where it will connect with a line of steamships to San Francisco; the three lines aggregating over two thousand miles of railway. This road and the "Central" will thus run over the most populous and fertile portions of Mexico, passing through all its mining districts, and will receive the outflow of every mint in that silver-producing country, and pour this wealth and the products of their forests and agriculture into United States markets.

3. Besides the preceding, there are to be five other lines of railway constructed by Mexican companies, shorter, but all very important. These are the Yucatan railway, the line from Matamoras to Monterrey, the line from Mexico city to Acapulco on the Pacific, through the States of Morelos and Guerrero, the line from Puebla to Matamoras Azucar, and the line from Orizaba through the States of Puebla and Oaxaca, to Puerto Angel, where it will connect by steamships with Central and South America.

Every one of these lines of railway has been already begun, and in most of them the cars are running on the completed portion. On Dec. 5, more than fourteen thousand men under some thirty American engineers were busily employed in their construction, and this number was expected to be doubled by the first of January; while steamer are all the time arriving at Vera Cruz with rails, engines, tools, etc. The capital, around the new stations, has the activity of a great workshop. The "Central" is building and laying rails at the rate of a kilometer per day, and is running three trains daily on the completed portion, expecting to open to Tula (70 kilometers from the capital) by New Year's day. The Palmer and Sullivan line are piercing for the tunnel at Los Bosques, and is to open for traffic as far as Toluca by the first of May,

4. These extensive projects are associated with other and kindred movements, intended to develop and utilize the vast resources of Mexico to an extent never before dreamed of. While these United States have been, until now, apathetic and almost blind to the great interests which were within our reach in Mexico, if we were only roused to the necessary efforts to secure what properly belongs to us by the right of neighborhood and political similarity and common interests, other nations have scented from afar the good things with which Mexico abounds. So, instead of the two lines of steamships, English and French, which seven years ago carried off the precious exports once each per month from Vera Cruz, with only a tri-weekly steamer from New York to put a claim for our share, there have been begun, and now regularly run, in addition, two lines of steamers from Liverpool, a German line, a Spanish line, and an Italian line—all monthly from Vera Cruz, and leaving with full cargoes. How often have I passed, up country, and three hundred miles toward the Texas border, the valuable and regular *conducta* (with a million or more dollars), guarded by a little army of soldiers, slowly wending their dusty way toward the sea, to transfer this treasure to those foreign vessels. Whereas, one of these lines of railway now projected could have taken it up and whisked it off to New York at half the expense and in half the time that it now takes the weary oxen to drag it from Guanajuato or Zacatecas to the city of Mexico, to be transferred thence by rail to Vera Cruz.

Time and cheapness will soon decide the carrying trade of these precious products when the new railroads open. In addition, the Executive of Mexico, carrying out the will of Congress, has closed contracts for new lines of steamers connecting the various ports with the United States. The Morgan, Louisiana and Texas Company will run from Morgan City and Galveston to Vera Cruz. Another has been made with Messrs. Bullens to establish a service between Fronterizo and Tabasco, and another with the California Company to touch, both coming and going, at all the Pacific ports of Mexico and secure a regular communication with San Francisco monthly. The line with New York has been advanced from being a tri-weekly to be a weekly line, besides the line to New Orleans. The aggregate will give a steamer about every four days from Mexico to some port in the United States.

5. Associated with all this development is the project, accepted by a New York Company, to build the Ship Railroad across the Isthmus of Tehuantepec. Our own Captain Eads and his corps of engineers are already on the ground hard at work, and are likely to steal a march on De Lesseps and his Panama project. The Mexican government have full confidence in Captain Eads' ability, and are enthusiastically anticipating his success in this great engineering project of the age, running, as it will, through their own territory, and being, as they believe, capable of construction at less than half the expense and time required for the canals proposed by the other routes in competition with it. This great work (according to the grant of the Mexican Congress, dated June 2, 1879) is to start from the mouth of the Coatzacoalcos River, about one hundred and twenty miles south of Vera Cruz, and skirting its banks to nearly half the distance, run then straight across to the town of Tehuantepec on the Pacific Ocean. Thus, loaded vessels of the largest class will be transferred from the Gulf to the Pacific in thirty hours, and fifteen hundred miles be saved, as compared to the Panama route, and seven hundred over the Nicaragua route, for vessels going to California. They are working as if they appreciated fully the importance of time in the practical solution of this great question of the day.

6. In addition to extending the telegraph system over the entire country, and bringing all its great towns and cities into close communication, the government of Mexico are laying this month a submarine cable direct from Vera Cruz to Galveston, Texas, to put the country in direct communication with the telegraph system of the United States. The concessions granted to the company represented by Palmer and Sullivan, contemplate, first, a line (narrow gauge) which will run from the city of Mexico to Laredo in Texas, and then join the International, and connect Mexico with our Central and Southern railroad systems. This Palmer and Sullivan line will pass through the States of Mexico, Hidalgo, Queretaro, Guanajuato, San Luis Potosi, and New Leon. It will have a branch from San Luis to the port of Tampico on the Gulf of Mexico, connecting there with a line of steamships to San Francisco; the three lines aggregating over two thousand miles of railway. This road and the "Central" will thus run over the most populous and fertile portions of Mexico, passing through all its mining districts, and will receive the outflow of every mint in that silver-producing country, and pour this wealth and the products of their forests and agriculture into United States markets.

7. Besides the preceding, there are to be five other lines of railway constructed by Mexican companies, shorter, but all very important. These are the Yucatan railway, the line from Matamoras to Monterrey, the line from Mexico city to Acapulco on the Pacific, through the States of Morelos and Guerrero, the line from Puebla to Matamoras Azucar, and the line from Orizaba through the States of Puebla and Oaxaca, to Puerto Angel, where it will connect by steamships with Central and South America.

The Morelos line is being pushed forward rapidly, and the cars are running twice a day to Ozumba, and will run to Cuautla by next month, one hundred and fifteen miles of track being already completed. The others are equally active. Taking all the lines together, there are about six thousand miles of railway to be built, and, probably, they are now being made at the rate of nearly four miles per day, with prospect of increase at this rate.

It may be asked, Has Mexico the ability to carry these burdens which she has so readily assumed, and do facts warrant the hope that her trade and commerce will justify the enormous outlay? It might seem sufficient on this head to refer to the decided opinions so lately expressed by General Grant, Senor Romero, and others before the commercial men and capitalists in New Orleans, Boston, and New York, and the action of the various companies who, after examination, have gone into these enterprises so earnestly. But a few facts may here be added to enable your readers to judge for themselves as to the immense capability of Mexico in the production of silver alone, in addition to all her other wealth.

Baron Humboldt is authority for the calculation that the value of the production of silver in Mexico and Peru for the year 1842 until 1863 was \$152,650,000; the production in all Europe during the same period being only \$200,000,000. Another authority, following the Baron, has ascertained that between 1803 and 1848 the product of silver in Mexico and South America amounted to \$1,244,380,794, while during that period all Europe produced only \$235,000,000. And Prof. Blake calculates that in the interval between 1848 and 1868, the production of silver was, in Mexico, \$380,000,000, in South America, \$200,000,000, in Europe, \$165,000,000, in the United States, \$73,000,000, in Australia, \$20,000,000, and total \$813,000,000; and the production of silver in the United States for 1868 was \$163,000,000; Mexico, \$140,000,000; South America, \$56,000,000; and in all the other parts of the world (including India, China and Japan), \$63,000,000.

Competent authority has thus estimated that the product of all the silver mines in the world, since the discovery of America, may be safely set down as follows: —

From 1802 to 1803 (311 years),	\$4,352,650,000
" 1803 to 1848 (45 "),	1,539,890,794
" 1848 to 1868 (20 "),	813,000,000
" 1868 to 1879 (7 "),	422,000,000

Total, \$7,154,090,794

But of all this vast pyramid of the world's glittering wealth, notwithstanding her colonial dependence, her misrule, her want of roads, her clerical waste, and her primitive methods, poor, isolated and distrusted Mexico has produced more than one-half. Give such a land the valley is exalted and the mountain and hill made low, the crooked made straight and the rough places plain, it is with the distinct purpose that "the glory of the Lord shall be revealed" (Isa. 40: 4) and the regulated and opened world shall "behold their God." Who filled the mines of Mexico with their glittering wealth? He who declares, "The silver is mine, and the gold is mine, saith the Lord of Hosts" (Haggai 2: 8). And He whose it is shall get honor, for He claims it for His service from the "far off sons" of His evangelical church whom He will yet glorify (Isaiah 60: 9). Mexico and the wide lands beyond her speak her language are waiting for this redemption. Oh, when will our Church and Missionary Society rise to the greatness of the opportunity that God has opened to us at our own doors, to save the sixteen nations on our own hemisphere who have only the United States to look to for the Bible and the experimental Christianity that will end their misrule and wretchedness, and lead them up to light and peace and prosperity! He is opening before us this wide door of duty and usefulness, and if we have the courage and grace to enter it worthily, we shall find our own advantage in meeting our responsibility, so that it will be true of the nation as of the individual, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" for the abounding blessings of the Gospel have ever returned to honor and benefit the nation which has sent them forth to save the perishing.

WM. BUTLER.

Melrose, Mass., Dec. 27, 1880.

Editorial Items.

President Potter, of Union College, has just returned from New York city, with \$50,000 in interest-bearing securities, yielding six per cent., placed in his hands by gentlemen who know the worth of money by having made it himself, and knows just where to put it to afford him the most pleasure in his declining years. Judge Parsons directs the interest of this sum to be awarded to needy and worthy young men in the form of scholarships of different values, and prefers that they be chosen from the district where he was born and passed his early life. Union College will now have its quiver full of gifts for worthy beneficiaries, and will be thus enabled to offer very real advantages to young men who otherwise would be obliged to forego the creditable ambition of a college education. Judge Parsons has been very fortunate in life, in obtaining an unblemished name and reputation, and gathering into his garner large means, which he is now enlarging by placing at the disposal of all sorts, railroad carriages for passengers and freight, ice, maps, globes and charts, mining fuses, seeds and plants, slates, lithograph stones, and a hundred other articles which she does not produce, but constantly requires, and for which she is now paying the highest prices, in addition to the cost of four thousand miles of freight charges, to English and German importers; while there is not to-day a single American commercial house of the first rank in Mexico to break this monopoly, or share this immense trade.

But the new railroads will soon regulate all this inequality, while there are few branches of our various industries on which to depend.

They are to be built on the basis of one-third of the cost of the new market which the wants of ten millions of people at our own doors will soon open up.

So satisfied is General Grant, after a thorough examination on the ground, of the certainty of this new market for the United States, that he has avowed his conviction that railroads need wait for no subsidy, but can be built at once on business principles and rely on the trade they are sure to develop for their support and dividends. This distinguished man is trusted by the Mexican people as he is by his own, and it is truly pleasant to read in the papers of that country their grateful recognition of his efforts

on their behalf since his return home; the *Noticias*, for instance, reproducing his speeches, and calling attention to this additional evidence that he still continues to "prove himself the same unchanged friend of Mexico."

At last, in the mercy of God, peace has come, and come to stay. The sword and the spear are being forged into the "ploughshare and pruning-hook" of honest industry, and the dawn of a millennium of good seems to be rising over the land. To one who has, like the writer, seen the other state of things, when the finances were distracted, the army ragged and three or four months in arrears with its pay, and tempted to the violence which hungry men so readily adopt, the civil service in similar condition, capitol timid, multitudes with no employment, the government worried and revolution in the air, the sight of the present improvement is like "life from the dead." A single fact (which I quote from the government organ, the *Diario Oficial*, of the 1st inst.) is an illustration of the entire situation. During the previous administration of Señor Lerdo, the annual receipts never exceeded \$16,000,000. But now, "the Report of the Secretary of the Treasury, made to the Congress on the 17th of September for the year then ended, showed that the receipts had reached the sum of \$21,186,910, and that this was an increase of \$3,757,785 over the year preceding." With railroads and the prosperity they will develop, this federal revenue can be doubled or trebled, and each State share in the general prosperity.

But enough. We "rejoice with them that rejoice," yet for holier reasons than those which relate to secular good or earthly prosperity. Mexico has higher wants than foreign capital or the railroad can supply. Still we well know that "the God of the whole earth" is pleased to use such agencies to prepare His way for other and higher blessings. If "the valley is exalted and the mountain and hill made low, the crooked made straight and the rough places plain," it is with the distinct purpose that "the glory of the Lord shall be revealed" (Isa. 40: 4) and the regulated and opened world, and the railroad and its parsonage. As population has swept away from it, the importance of once removing this debt became evident to the devoted pastor, Rev. A. E. Kendig. He set himself at once to the apparently quite impossible work. One very generous and beloved member subscribed a large amount towards the sum. Last Sabbath Bishop Foster aided the pastor, preaching an eloquent discourse. At the close, under the management of Brother Kendig, the whole amount was subscribed—to be paid in three installments—amid heartfelt rejoicings. Thus, this old downtown church stands among her sisters, and asserts her right to continued existence, recognition and usefulness. God grant her enlarged successes in saving men! During the seven quarters of Brother Kendig's pastorate, 69 have joined on probation and 46 by letter—total, 155; while over \$1,200 in new sittings have been rented, and the congregation and Sabbath-school largely increased. Pastor and people are happy and enthusiastically hopeful for the future.

Another great work was accomplished last Sabbath in debt-paying at the Bromfield Street Church. An embarrassment of \$25,250 had accumulated upon this venerable house of worship and its parsonage. As population has swept away from it, the importance of once removing this debt became evident to the

law, Mr. M. Anagnos, proves a worthy occupant of this delicate office. In his extended report he gives an instructive account of the year's history, progress in studies, in the workshop and manual labor department, with the present condition of the institution in every respect. The document will be read with interest by all our intelligent citizens.

A. S. Barnes & Co. publish, in a neat octavo pamphlet, a well-written description of the Isthmus of Tehuantepec, its history, condition, products and commercial promise, with valuable illustrative maps. It is entitled "The Tehuantepec Inter-Ocean Railroad." The road itself is fast approaching completion. It was organized, in 1879, by a company in this city, under the general railroad law of Massachusetts, but has its headquarters now in New York city. It promises to be an important link in the maritime and overland communication between our large cities, the Pacific, the distant East and Australian cities.

The last number of the *Christian Advocate* contains one of the later and most striking of the late Bishop Gilbert Haven's discourses. It is upon the comparison between the Greek Homer and the Greek New Testament as to their indications of the "life beyond." The lamented Bishop preached the discourse on one of his last visits North, at the M. E. Church, Newton, greatly to the interest and profit of those who listened to him. The two most familiar traveling companions of the late lamented Bishop were these two Greek books, and he was thoroughly conversant with their contents.

Rev. L. P. Cushman, transferred some two or three years since to the Texas Conference from New Hampshire, has been re-transferred by Bishop Haven to the Louisiana Conference. Bishop Haven pays a high tribute to his ability, faithfulness and usefulness. He makes this change to secure opportunities for the education of his sons, and to meet certain important requisitions in the new field of labor.

Mr. Anthony Comstock thrilled the meeting of the Evangelical Association, held in Wesleyan Hall, last Monday, with one of his terrible revelations of the corrupting literature circulating among our youth, and of his latest efforts in driving from the mails and breaking up gambling and lottery schemes. His voice should be heard in all our chief cities and towns. Christian men have too much at stake not to sympathize heartily in his work.

Pastor Johnston, of Grace M. E. Church, Worcester, has hit upon a happy and useful device. He publishes a very neat annual calendar, with a fine cut of the church as a frontispiece, and a full list of its officers and the times of Sabbath and weekly services. The leaflet will be permanently preserved, and it will always be both a directory and a significant reminder of the public and social services.

Subscribers in forwarding the pay for the *HERALD* often send three-cent stamps to make up the fractional part of a dollar. We are abundantly supplied with stamps of this class; and hereafter, when it is more convenient to send stamps than currency, we wish that our subscribers would send two-cent stamps instead of three-cent stamps.

We have received from the Primitive Methodist Book Room, London, a very useful, stout tract of 144 pages, by Rev. Silas Henn, entitled, "The Beautiful in Christianity, or Entire Sanctification, the Grand Centre of the Christian Religion." It is a clear, Scriptural, and well-illustrated presentation of the "Central Idea" of Christianity. There is little dogmatism and no extravagance in it. No one can read it without conviction, inspiration and profit.

Westerly. — On the beautiful Christmas tree in the M. E. Church here was a pure from the Methodists of Bancroft containing nearly \$50 as a token of their love and confidence in Rev. Geo. Hudson, who, in addition to his home Sunday duties, has preached one Sunday a month during the summer and fall in Bancroft.

Washington. — The popular Christmas tree in the M. E. Church here was a pure from the Methodists of Bancroft containing nearly \$50 as a token of their love and confidence in Rev. Geo. Hudson, who, in addition to his home Sunday duties, has preached one Sunday a month during the summer and fall in Bancroft.

Westerly. — By the will of B. A. Corbin, esq., the Webster M. E. Church receives annually the income of \$5,000, to be used in meeting the current expenses of the church so long as it remains true to Methodist doctrine and discipline. The society is exceedingly prosperous under the leadership of their faithful pastor and able preacher, Rev. Samuel Jackson.

Ashburnham. — This heroic people and their beloved pastor are by no means resting upon the laurels so richly won in liquidating their crushing debt of \$13,000. They have just purchased and placed in their church auditorium a fine set of chandeliers, after which, on the evening of Dec. 29, in spite of the severe storm, about a hundred met at the parsonage and pounded Bro. Fisk in a royal manner. Each brought a pound of something for his table, and a handsome sum of money was also given him. The business prospects of the town are encouraging, and the church is full of hope, united and faithful. Special religious services are being held every afternoon and evening, and a healthy spiritual interest is realized. Some are seeking Christ.

Boston. — Probably many of the readers of *Zion's HERALD* are not aware of the fact that a "faith meeting," so styled, is held every Monday, at 2 p.m., in the Bromfield Street Church, under the direction of the pastor, Rev. A. B. Kendig. This meeting has been in successful operation for several months, and has proved a very precious and profitable service to many. As its name imports, the meeting is designed especially for Christians, to promote their spiritual growth and their efficiency as laborers in the Master's vineyard; its more specific aim being to promote the experience of perfect love. Meetings of this character are often ill-informed, inconsistent, but blatant professors of the higher types of Christian experience, and too often become the theatre for their more-than-questionable performances. But Brother Kendig displays commendable tact and firmness in the management and suppression of these "spots in our feasts of charity." Thoroughly Wesleyan in his views of the higher life, he does not suffer scriptural errors of definition, of experience, or of life, to pass unnoticed; but constantly keeps "the truth as it is in Jesus" before the minds of the people, in its beauty and simplicity. Though in some particulars the manner of conducting these meetings is open to criticism, and it is believed they might be improved, yet it is fair to say that they have proved a great blessing to many. Christians, whether in the ministry or laity, who visit the city on Monday, and have an hour's leisure, would do well to drop into the vestry of the Bromfield Street Church, and in this gathering of earnest souls "draw water from the wells of salvation." They would find it a means of grace indeed, the savor of which would abide them long after their return to ordinary life, its burdens and its responsibilities.

R. T. Stewart, esq., of Ohio, presents, in a tract published by the National Temperance Society, a powerful plea for the Bible plan of prohibition — which is found to be the extirpation of poisonous liquors — under the title of "Moral Salvation with Moral Actions." It is a stirring and forcible argument, full of vigor and fire.

Rev. William Taylor writes in a business note that he wants three first-class lady teachers of instrumental and vocal music; holy, Methodist, soul-saving women. He says, Miss Delta H. Waterhouse, at Concepcion, Chile, is doing more missionary work by her music and her testimony for Jesus in a Roman Catholic community, than a half-dozen reverends. The teachers' brother Taylor asks for will receive good salaries and a blessed field for Christian service.

A new edition of the comprehensive and admirable tract of Dr. Daniel Wise upon the organization of the Sunday-school, its powers under the Methodist Discipline, the duties of its officers and teachers, with general and valuable suggestions as to its conduct, has been published by the Book Concern. Every superintendent and teacher should have a copy. The expense is slight to those who purchase the school. J. P. Magee has them.

We had a pleasant call from Prof. H. F. Fisk. His health, under the excellent treatment of Dr. Foster, of Clinton, has much improved. He hopes to return to Evanston and resume his academic duties next spring. We trust he will not peril what he has gained by rest and treatment by too early a resumption of work.

Bishop Peck will deliver a sermon before the Preachers' Meeting next Monday, to which all the ministers in this vicinity, and the students of the Theological School, are kindly invited to be present. The exercises will commence at 10.30 precisely, so as to close in season to hear Dr. Crooks, who delivers the Monday lecture next week, Jan. 17.

The Humboldt Library, published by Fitzgerald & Co., New York, No. 17, contains Herbert Spencer's "Progress: Its Law and Cause." Fifteen cents a copy.

Rev. Dr. Crosby, of New York, was the lecturer last Monday at the Temple. There could be no question as to the ability and vigor of his logic and utterance. It was simply fifty years behind the age. We used to hear the same doctrines, not so well argued indeed, when a boy. His two propositions were, that total abstinence cannot be sustained as the foundation principle of the temperance reform, and that it ought not to be. Now, our temperance orators, male and female, will have texts for a vigorous crusade for the next six months, at least. Reforms never go back, and truth is invincible.

The Home Insurance Company of New York issue a very handsome illustrated Almanac for 1881, which serves as an attractive family calendar and a permanent advertisement.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

The Methodist Boston City Mission, at their annual meeting on Monday, Jan. 18, 1881, elected as president for the ensuing year, Rev. J. Cummings, LL. D., and as secretary, Rev. A. Dight. The meeting was intensely interesting, being favored by an eloquent address from Rev. S. F. Upham, D. D., and by reports of missionary work from the Methodist churches of Boston and vicinity.

At a special meeting of the Methodist ministers, held in Wesleyan Hall at the close of the meeting of the Boston Evangelical Alliance, on Monday, Jan. 10, the following resolutions were unanimously adopted, and Revs. C. S. Rogers, S. F. Upham and A. B. Kendig were appointed on said committee to invite the students of the Theological School of Boston University to attend the same services:

Resolved, 1. That the Boston Preachers' Meeting hereby extend to Bishop Peck the cordial welcome which his official position, his distinguished personal endowments, and his disinterested and apostolic labors so richly deserve.

2. That we invite the Bishop to deliver his sermon on "Positive Methodism" before the preachers on Monday next, Jan. 17, at 10 A. M., in the Bromfield St. Church.

3. That a committee of three be appointed to communicate this action to the Bishop, and make all necessary arrangements for the service.

The church is an ornament to the village, and an honor to Methodism. Much credit is due the popular and efficient pastor, Rev. R. H. Howard, for the successful manner in which he has managed this enterprise.

W. N. R.

Rev. Dr. Frederick James Jobson, the eminent Wesleyan preacher, is dead. He filled a number of important pastorate, visited the Methodist Episcopal Church in America as a representative of the English Wesleyans, and was president of the Wesleyan Conference in 1870. Dr. Jobson was the author of several published works on ecclesiastical subjects and on his travels. "America and American Methodism," published in 1875, was the result of his visit to the United States.

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The Family.

THE TEMPTATION.

BY AUGUSTA MOORE.

Twas a dark winter's night, and the Old Year lay dying,
While fiercely and bitterly howled the drear wind;
All summer-born things in a white shroud were lying,
The stern and the rugged ones only remained.

Alina sat lone 'mid the shadows of even,
The cold, leaden shadows that winter makes drear,
And shivered and wept, of all comfort bereaved,
Bewailing the false ones she once held so dear.

The blood in her veins to snow-water seemed turning,

The tears on her bosom congealed as they fell;

And then the hot flushes of feverish burning,
Swept o'er the poor frame love had once nurtured well.

A horrid sound came her chilled senses shocking,
Her thoughts from stagnation awaking once more,

As the grim wolf of want, never pausing for knocking,

With bounds like a tiger's leaped at her door.

His famishing breath o'er her hollow cheek floated;

His ravenous teeth and his terrible fangs Were ready to tear; while his eyes on her glowed;

Already she writhed as though feeling death's pangs.

Hist! softly and sweetly strange music is stealing,

And through the darkness there comes a bright form,

And a beautiful face full of tenderest feeling;

"I come," said the vision, "to feed thee and warm."

"I come," said the vision, "to cheer thee and love thee,

To bear thy way from thy desolate nest To pleasure and plenty. O trust in me; love me;

My home shall be thine, and thy pillow my breast."

Then cried the deep voice that forever is dwelling

In every true heart both in sorrow and joy.

"Ever true!" cried that whisperer, solemnly telling,

"His name is the Tempter; he comes to destroy."

"Lord, save, or I perish!" Alina entreated,

And to the grim wolf from the stranger she fled;

The wolf guards her still; for the stranger retreated,

Nor cares if Alina be living or dead.

INCIDENTS In the Early History of Methodism in New England.

BY REV. ALFRED BRUNSWICK, A. M., D. D.

FOURTH PAPER.

LEE'S MODE OF TRAVELING.

Jesse Lee was said to be a very large man, bordering upon three hundred-weight. This was deemed too much humanity for one horse to carry all day; and to relieve matters in this respect, he sometimes had two horses, so trained that one would follow the other, and after riding one for a few hours, he would dismount, change saddle and bridle, and mount the other.

On account of this, on one occasion, Sylvester Hutchinson, a colleague of his, in making an appointment for Lee in a place where Lee was not known, said of him, "He is a great man, a great preacher, and he rides two horses." He did not say that he rode both horses at one and the same time, but some so understood the matter, and a large concourse of people turned out to see and hear such a monster.

In 1818, I heard James B. Finley tell the following incident—which, as I understood, he heard from some New England emigrant to the West—in relation to Lee's mode of introducing Methodism into that country: —

The most of the New England country towns are known to be, like the Indian's farm, "all long and no wide"; that is, on one street, with a few cross-roads. His usual manner was, when he reached such a village, to ride up to the first door and call, tell the people who and what he was, and ask for a place in which to preach and lodge. If refused, he went to the next. Those on whom he called usually kept a lookout, and if he dismounted and went in, those on whom he had called were notified that he would preach at that house that night, and by sending word to the other part of the town, all would be notified. But if he did not stop at any house, it was understood that he would not preach in that town.

On one occasion, on reaching a more compact place—more like a town—he changed his tactics, to suit the appearance of things; and seeing a man sawing wood, asked where the best man in town lived. The man pointed to a fine-looking house, saying, "There Deacon So and So lives. I think he is as good a man as we have among us."

Lee rode up to the door and called. The deacon responded to the call. Lee announced his name, and that he was a Methodist preacher; that he had inquiries for the best man in town, and was directed to him. "And now, if convenient, I would like a place in which to preach and to lodge."

The deacon replied, "We can't entertain you. You are one of the d'creavers of the last times; and to receive you would be to bid you God-speed, and make us partakers of your evil deeds."

"Farewell," said Lee; and he rode back to the wood-sawyer and inquired for the wickedest man in town. He was pointed to the largest and best-looking house to be seen, the man saying, "There lives the wickedest man in the world."

Lee rode up to the door and called. A servant came to see what was want-

ed. Lee said, "I would like to see the man of the house." The servant stepped back into the hall, and opening a door into a large square front room, said, "There is a gentleman on horseback at the door who wishes to see you."

"D—— him," said he, "tell him to come in here." Lee heard the reply, and began to think the wood-sawyer was about right. He dismounted, went in, and found the man, with four or five of his cronies, drinking grog and telling yarns.

Lee announced his name and business, and said, "I inquired for the best man in town, and was directed to Deacon So and So. I told him who and what I was, and asked for a place in which to preach and to lodge. But he refused me, alleging that I was one of the deceivers of the last times. I then inquired for the wickedest man in town, and was directed to you, and I make the same request of you."

The answer was: "Yes, sir; you are entirely welcome. I'm not so d—— superstitious that I can't hear a man preach because I don't think just as he does. Come, take some grog with us."

"No, I thank you. I never drink any."

"Well, take a chair then."

He did so.

The man then called to his servants, and said, "Jack, take care of this man's horse. Bill, you make a fire in the parlor, and then go, both of you, and tell every d—— son of a — in town to come to meeting to-night. I've got a preacher of my own, and no thanks to any of 'em."

In the meantime the cronies disappeared. Lee was soon seated in the parlor, and at night a large audience was in attendance, for curiosity was on tiptoe to know what kind of a preceptor the old captain had obtained.

Lee also queried how near he had got to hell itself; and feeling an inspiration from the occasion, he preached as Methodist preachers are wont to do under such circumstances—with energy and power. The people never heard the like before—or of the necessity of repentance and of pardon for sin, to escape the damnation of hell. They listened as if the day of doom was dawning upon them, for it was all new. He offered them a free and full salvation in Christ, on the conditions of the Gospel, as more welcome than the doctrine of election and reprobation. At the conclusion he informed the people that he was forming a circuit in that region, and if any one would open his door for preaching, and to lodge the preacher, he would make an appointment for two weeks from that night.

All was silent for awhile, when the man of the house rose and said, but without profanity, "Sir, my house is open for you at any time for preaching and lodging. I am not so bigoted and superstitious that I can't hear a man preach because his doctrine is new or different from my former opinions." So Lee made the appointment; and finding the man thoroughly awakened, gave him instruction in the way of life and salvation. When he came round in two weeks, he found him happily converted to God, and that house became a home for the itinerant thereafter.

THE NEWSBOY.

At the time Methodism was introduced into New England, Calvinism was dominant, and most people believed that "God from all eternity had foreordained whatsoever came to pass." Against this *iam* Methodism had to contend; and every incident that showed its unreasonableness and absurdity was used for that purpose, for amusement, if not argument. It is well known that such an incident or anecdote often has more force in it than a volume of argument, to confute and confound an error. The inconsistency of men's conduct with their creeds goes far to show the absurdity of the latter.

Among the numerous incidents of this kind was the following: In the Revolutionary war a weekly mail was carried on horseback, by a boy, from Hartford to New London and back. There lived on the road a lady of intelligence, who took a deep interest in current affairs; and though she believed that "all things were foreordained," yet she believed much depended on human effort, whether ordained or not; and to keep posted in the human part of affairs, she was extremely anxious to hear all the news afloat. To gain this knowledge, she found it convenient to be at the door, with broom in hand, sweeping off the steps, for an excuse, when the mail came along. The boy, being a little mischievous, and probably tired of the inquiry twice a week, one day on his way from Hartford saw the lady at her usual post; and as the customary inquiry was made, "What's the news?" he said, in reply, in great apparent alarm, "Oh, dreadful news; dreadful news."

"Why, what in the world is the matter?"

"Why, the British have hired the Indians to dig through the Green Mountains and let Lake Champlain out on us and drowned us all out!"

"Lord-a-mercy," said the lady, "what shall we do?"

"I don't know," said the boy; and he rode on as if to keep out of the way of the approaching food.

The lady dropped her broom, and putting on cloak and bonnet, hurried off to the parish minister, to know what was to be done. She found him engaged with a gentleman on important business, but she must be attended to.

"Why, good woman, what is the matter?" he inquired.

"Why, there's dreadful news come."

"I don't know," said the boy; and he rode on as if to keep out of the way of the approaching food.

The lady stopped her broom, and with a real grove, or camp-meeting, could not have been added to the vivid interest which this first great public demonstration in behalf of Christian faith in Tokio awakened in the foreign and native community; but we are sustaining this little drawback with a religious point of view have certainly reason to rejoice over the results of the effort. The meeting was inaugurated by native Christians, and all the arrangements were made by them. The managers succeeded in renting the grounds surrounding the "Seiyōken," an eating house which furnished foreign food in good style, and was, consequently, a great convenience to the all-day, foreign hearers; so, although the giant evergreens of Uyēno were not just over our heads, and we were unable to enjoy our selves — and worry others — by quoting Bryant's famous line about the "one perfect flower" that has bloomed on earth.

Here in the capital there are sources, too, of pleasant Christian intercourse furnished by the "Christian Associations" organized by various churches. These take the place of the "mite societies" and church festivals of the home land; and let us devoutly hope that, at least, the last-named feature of "Christian civilization" need never form a part of "woman's work" in the native churches of mission-fields. Not that we blame "Martha and Mary" and the

voice, exclaimed, "The Lord! The Lord! The Lord has nothing to do with it! It's the plaguey British and Indians that are going to do it."

She forgot her creed in her excitement, and spoke of men as free agents and responsible beings.

THE IGNORANT METHODIST PREACHERES.

The assumed ignorance of Methodist preachers, because they were not tinselled with a college graduation, was, and is even down to this time, so common — though they may have read more books than some graduates ever saw, or read the titles of — as to deserve severe rebuke. That a graduation at college is of use, is admitted; but if a non-graduate acquires the same degree of knowledge as the graduate does, it is difficult to see the difference in the amount of it. I once heard the president of a university admit that not more than one in five of such graduates made their mark in the world; being dunces, they were but learned dunces after graduation. But as he was arguing in favor of a higher education, he assumed that only one in twenty-five non-graduates did so. If he intended by non-graduates all outdoors, his estimate was too small, for any observing mind must see and know that more than one in twenty-five of Methodist non-graduates itinerants have made their mark in the world. Indeed, from an observation of over seventy years, I should say that the proportion of success in usefulness in the ministry is as great among the non-graduates as the graduates in our ministry.

I knew one college graduate, who was also a tutor in the same institution before he became a preacher, and who, because he was a graduate, seemed to be petted in his appointments. When in preaching he had occasion to refer to Elijah's mantle, and said, "This mantle was not made of cloth, like those of our day, but was of the skins of beasts, taken from the beasts, and, without being dressed, applied raw to the human body. Spinning and weaving were not known in Elijah's day." When I reminded him that six hundred years previous Moses had cloth curtains made of fine twined linen for the Tabernacle, he said, "Oh, never mind, the people know no better." But he was a graduate!

But still I am in favor of the highest education attainable; only I claim that knowledge is as good, if attained out of college, as in it, and that a man's worth should be measured or weighed by his amount of knowledge, however attained, and by his ability to use it, and by the mere tinsel of a piece of sheepskin covered with Latin.

HOW THE OLD YEAR WENT.

Gold lay the midnight, cold and black,
On sleeping earth and sea;
The moon paused on her pallid track
And the stars crept out to see,

As bowed with age, and bent and blear,
The Old Year took his way
Across earth's little atmosphere
Toward the slow-moving day.

A sound of revel smoke and rang
In joyous, merry din,
"The New Year comes," glad voices sang;
"Arise, and let him in."

Sally the Old Year paused; a sigh
Broke from his brave old heart;
"The world cares not that I must die,
And smiles to see me part."

When I was young it welcomed me
With gifts and song and praise.
Have I not served it faithfully
These many months and days?

Why should men joy to see me go —
I, their old, loving friend,
Departing grieved and sad and slow,
With none to watch my end?

But the Old Year spoke, a sound
Of voices low and sweet,
Stuck on his heart and reverberating round
And with a strong, sad voice, one cried,
"Good-by, good-by, Old Year!"

Two lovers leaned their side by side,
One older, check her, turn her head,
And with a strong, sad voice, one cried,
"Good-by, good-by, Old Year!"

Good-by, O kindly friend and true,
Who gave our lives in one;
Other good years may come, but you
Are still our dearest one."

Then smiled the Old Year, as he went,
His misty eyes shone bright,
And fearless now, quite content,
He passed into the night.

And when he met the new-born year,
All rosy, blithe, and gay,
He cheered him with a father's cheer,
And sped him on his way.

Heaven go with thee, fair son, and keep;
And this thy quondam be,
As they end some eyes may weep
That we have kept for me."

SUSAN COOLIDGE, in *Independent*.

A LETTER FROM THE JAPANESE CAPITAL.

BY FLORA BEST HARRIS.

In Tokio, the religious "sensation" of the season — if one may be allowed to use the expression — has been the recent open-air meeting held at Uyēno, right on the edge of those "classic shades" protecting the tombs of some of Japan's ancient Shoguns, as well as the shrines of her modern Buddhist priests.

This address was so well adapted to the Japanese, and, to use a native idiom, "entered into their hearts" so well, that it has been translated into the written language, and is being published, in installments, in the *Universal Magazine*, a new religious periodical recently started by the native Christians of Tokio.

This reference to Christian literature is a reminder that you may not be aware that Japan has also a religious newspaper published in Kobe, under foreign auspices, called the *Weekly Messenger*, and that an interesting little periodical, bearing the name, *Joyful Tidings*, is published in Tokio. The former furnishes religious news and good reading for the members of our native churches, and the latter is especially adapted for circulation among women and children.

Up to the present time, foreign missionaries have not issued any publication in the English language representing missionary interests; but early next year, Dr. Faulds (Scotch Presbyterian) expects to have editorial charge of a new monthly magazine called *The Chrysanthemum*, a unique but characteristic Japanese title; and we trust that this new variety of chrysanthemum will show forth the beauty of what a Buddhist would call "the blossom of doctrine," and a Christian would name "the one perfect flower" that has bloomed on earth.

Here in the capital there are sources, too, of pleasant Christian intercourse furnished by the "Christian Associations" organized by various churches. These take the place of the "mite societies" and church festivals of the home land; and let us devoutly hope that, at least, the last-named feature of "Christian civilization" need never form a part of "woman's work" in the native churches of mission-fields. Not that we blame "Martha and Mary" and the

nearest that one can attain to anything poetical, is to say that Uyēno's large statue of Buddha, seated in contemplation upon a lotus-flower, was only a little distance from us, "looking on with calm, eternal eyes," and would have "looked down on listening throngs," had not trees and other obstacles prevented; and that from a picturesque little Buddhist belfry close by, the solemn bell marked the passage of time with its musical tones, as the services proceeded. There is this to be said, however, that the attentive faces with which thousands listened to the "angust liege lords," that the additional worry of such financial church campaigns would fall very heavily on their already too sorely-burdened shoulders.

[Concluded next week.]
Tokio, Japan, Nov. 23, 1880.

rest of the good sisters; they only expend their "vital force" on church fare because "the brethren" want to have money made that they may use it for "church improvements" of their own devising; but, really, our sisters of the Orient have so many other ways of rendering unappreciated services to their "angust liege lords," that the additional worry of such financial church campaigns would fall very heavily on their already too sorely-burdened shoulders.

wall, or even when dried she will roll herself in it

Temperance.

THE ISSUE STATED.

BY REV. H. W. CONANT.

Two distinct views are entertained by Christian men to-day in this country upon the temperance question. All agree that intemperance is an evil to be deplored, to be dreaded, to be shunned. All agree that drunkenness is a sin in the sight of God and a crime against society. But a radical disagreement arises in the definition of the word temperance. By unanimous consent among the great mass of temperance workers and societies, it means *total abstinence* from all intoxicating beverages. They have grown up into that belief and position through series of faithful human experiments. They regard any other platform as treacherous and unsafe, and because they will build securely they plant themselves upon this solid foundation-stone, knowing that no human being who practices total abstinence will ever become intemperate. The weakest child and the strongest man are safe here. And because they regard it as a Christian duty to point all men to a safe path, they rest in this secure refuge at the stronghold of "prisoners of hope," assured that no evil consequences can possibly follow such sobriety and virtue.

Another class, who constitute but a small minority, affirm that temperance consists in the *moderate use* of intoxicants; and they affirm that to go farther than that in promoting sobriety, or in efforts to do it through total abstinence, is to be guilty of fanaticism. They assert that such a course strains the bow to a tension that it cannot endure, and the inevitable result is a rebound toward drunkenness. In this way they account for those seasons of declemency that follow temperance revivals. Indeed, they tell us that this has been "foreseen by them all along, but that our words have not been heeded." In thus putting things they charge the failure of the temperance reform to its most earnest, indefatigable, self-denying advocates. While according sincerity of motive, they cry "impracticable," as if common sense was no part of the inheritance of temperance workers.

Without stopping to argue the questions raised here, we proceed to premise that the charge of fanaticism is not so much to be dreaded as is that state of indifference which does nothing at all to stem this terrible tide of evil. And more than this, the greatest amount of criticism bestowed upon the workers comes not from liquor-dealers and their degraded patrons, but from those who claim to be temperance men, but "cannot work with" what are termed the "radicals." However just or unjust this state of things may be, it certainly behoves us to consider that the evil exists; that its power to destroy is ever present; that its ravages are never so nearly stayed as when the people are kept from the drink, or when the drink is kept from the people.

Starting out with the proviso that something should be done, it must be admitted that it cannot be done too quickly. Very many of our young men are already past recovery by ordinary means, and if they are reached at all in time to save them, the life-boats must be manned and launched immediately. There is not a moment's time to lose.

That it is the duty of Christian men to do this work, cannot be denied unless we surrender the most vital idea in the Christian system. Drunkards are to be saved if the gospel idea is realized. Children are to be kept from the path and woe of the drunkard by the efforts of Christians, or it will not be done — to any considerable extent.

Now, permit the utterance of what, to the writer, is but a simple truism: If the Christian men and women who cry "radical" and "fanatic," in looking at the efforts of total abstainers and prohibitionists, are not willing to bear the charge of inconsistency, if not of hypocrisy, they must go to the work themselves in the use of better means and agencies, and thus show to those already struggling with this for an easier or more successful method of warfare. They cannot find a reasonable excuse for their indifference and neglect. How shall the issue be met?

LETTER FROM WASHINGTON.

"Make hay while the sun shines," is no longer the motto in this latitude, but in its stead we have "Sleight while the snow lasts." On the morning of the 26th ult., after a night of incessant snow fall, our streets and parks presented one of the most beautiful appearances ever witnessed here. Our thousands of shade-trees were as white as snow could make them, every branch being heavily laden. Before the day was two hours old, the jingle of bells, mingling with

the merry laugh of the young and happy, as they glided along over the downy-paved streets, told of rare and seldom enjoyed pleasure in the sunny South.

Selma has a Christmas been so universally observed here, as the one just passed. Pennsylvania Avenue, Seventh, Ninth, and F. Streets presented a continuous panoramic display of all that could please the eye and tempt the taste to buy. All the Protestant churches held Christmas festivals. The chimes played, the choirs sang, the organs made melody, and the hearts of children were very glad.

Congress, after the lower house had turned itself into a pugilistic ring, where coats were drawn, dirty words bandied, and blows threatened, adjourned until the first week in January.

There seems to be quite an earnest movement on the part of our citizens to have our material fate filled up and a due harbor made in their stead, so that Washington city may be numbered among our seaport towns.

One branch of the Woman's Suffrage Association held a convention here this month. If these earnest women are not successful, they certainly are persevering under great difficulties.

The temperance movement is still onward and upward. Our pastors and the Woman's Christian Temperance Union have taken the bull by the horns. With the earnest co-operation of some of our prominent officials, we hope to see soon a large falling off in the whiskey traffic at our beautiful city.

On Christmas morning we had a six o'clock prayer-meeting in the Metropolitan M. E. Church. Fifty women and twelve men attended. The chimes played "Joy to the world." They ought to have also played, "Last at the cross, and earliest at the grave." On the second Sunday in January we are to have a meeting in the Metropolitan Church when we hope this beautiful edifice will witness the settlement of the debt that has so long been an incubus and a shame to this house of divine worship. Invitations have been extended to all our former pastors now alive — Drs. Newman, Tiffany and Norton; Bishop Simpson and Andrews are expected, also, to be present. Chaplain McCabe will render some fine music, and we hope, raise whatever amount may still be wanting. Our beloved pastor, Rev. Dr. Baer, has been very successful in our city, raising between nine and ten thousand dollars among our own people.

And, now, one word about answers to prayer. Nearly two years ago, several of our nearest sisters of the Metropolitan Church banded together to meet Thursday afternoons, to pray for a revival, and that our church might be relieved of its debt. We had precious meetings. During the past summer and fall, many of the members of the Sunday-school have sought and found Christ. One of the sisters had a son, a physician in Philadelphia, for whom she requested earnest prayer, as since he became a student of medicine he had become skeptical. In August last the household in Philadelphia was bereft of a lovely daughter, seven months old. Sheepscot Bridge, Me.

Capt. SAMUEL G. DAVIS died, very suddenly, at his home in Portland, Me., Nov. 5, 1880, aged 61 years.

Brother Davis was converted at the Poland camp-meeting in 1858, at which time his brother — Capt. George H. Davis, a noble man, who preceded him to the altar, and some four months later, joined him in baptism. The brothers were then living in Falmouth, and Rev. John Rice was their pastor. Of a family of eleven children only two remain.

For a large portion of his life he "followed the sea," but for fourteen years he has been engaged in business in this city. In 1863 he and his wife connected themselves with the Congress Street M. E. Church by letter. A few years after his connection with the church the new edifice was built—an enterprise in which he was deeply interested, and with his full thought, time, strength and money freely and generously.

Only the day before the edifice was dedicated, he labored hard in putting out ornamental trees to provoke an attack of paralysis, by which he was for a long time prostrated. But for years, though in feeble health, he has been able to attend to his business, and occasionally would go to church, but he did not allow his interest in the church to flag in the least. He was a man of unbending integrity, sound judgment, and cheerful temperament. He was a friend to the poor, and a special friend to the superannuated ministers.

He died a few days before he died of his business, hoping to spend the evening of his life in the bosom of his family. He said to the writer only the day before he died that he often thought he did not care how soon he was called; and yet he possessed wondrous patience. During the day he had been very cheerful, and after tea had the usual frolic with his little grandchild; and the last, fatal attack was so sudden and sharp that he died before the neighbors could be called in.

His widow, and his son and wife (who have always lived with him) are in great sorrow, and the church and community are deeply grieved for him.

He had many responsible positions in the church, was for many years, and up to the time of his death, a subscriber to ZION'S HERALD, and was highly esteemed as a citizen.

A. S. LADD.

JANE L. WYRE died in Portland, Me., November 1880, aged 52 years, and 9 months.

Sister W. was converted and joined Congress Street M. E. Church in 1869, during the pastorate of Rev. A. W. Potter. And during all these years, her heart was ever true to God, and her love for the church warm and glowing. She was faithful in her attendance upon all the means of grace. Every interest of the church had in her a firm and hearty supporter. Her last sickness was long and severe, but it was all borne without a murmur, and she had an unfaltering trust in Jesus. Her memory will long be fragrant and precious in the church. A husband and two children — a son and daughter — are left to mourn the loss of one of the most faithful wives and devoted mothers. Surely our church, within the few years past, has furnished its full quota to the army of the glorified.

A. S. LADD.

Died, in Moro Pl., Aroostook Co., Me., Dec. 20, 1880, SOPHIRINA BATES, aged 89 years and 6 months.

Sister B. was born in South Carver, Mass., was converted at the age of 12 years, and was taken into the Baptist

church in that place. At the age of 18 she came to the new regions of Maine, and found a home on the Kennebec. Here, in the roughness of her pioneer life, she lost her religion. But at the age of 30 she was reclaimed under the labors of Rev. Stephen Lovell, and united with the Methodist Church in Fairfield. Many years since she made another removal into the wilds of the back, and for the last 25 years her house has been the home of some itinerants as well as tilled fields. Many can bear testimony to the cozy comforts of that little bed-room, papered afresh each year with ZION'S HERALD. This "prophet's chamber" always stood waiting for the circuit-preacher. She lived a steady, consistent life all these years, making it sunshiny for all who came into the circle of her life. Her last days were burdened with infirmity, but in the days when the cloud lifted from her faculties she fully tried many remedies, obtained relief from them one after another. Mrs. Wheeler, another neighbor, a widow, has been the home of some itinerants as well as tilled fields. Many can bear testimony to the cozy comforts of that little bed-room, papered afresh each year with ZION'S HERALD.

DR. R. H. CLARK, South Hero, Vt., says, "In cases of KIDNEY TROUBLES it has acted like a charm. It has cured many very bad cases of PILLS, and has never failed to act efficiently."

DR. JAMES HEDDLE, of St. Albans, Vt., says, "It is of priceless value. After six years of great suffering from PILLS and CONSTIPATION I am now perfectly well again. I attribute it to a sufficient dose of KIDNEY-WORT. It is the strongest tonic as the only remedy that has ever been given to me. I shall be glad to give further proof to any."

A. HANSON, Boston Wire Works,

75 to 81 Cornhill, and 11 Brattle St.,

Physicians Prescribe it and use it in Their Families.

Dr. Sylvester, well-known Physician of Sherbrooke, follows:

SHERBROOKE, MASS., Sept. 20, 1880.
Faith Whitecomb certifies that I have had KIDNEY-TROUBLE. Four applications cured my back of Rheumatism. (I could not move without pain.) My neighbor Louis Whitecomb cured me of his back.

Mrs. Wheeler, another neighbor, a widow, has been the home of some itinerants as well as tilled fields. Many can bear testimony to the cozy comforts of that little bed-room, papered afresh each year with ZION'S HERALD.

W. W. MARSH.

Bangor, Me.

CHARLES BAILEY died at Prescott, Wis., Oct. 19, 1880, aged 81 years.

He had lived with his now bereaved companion for thirty-three years, and all this time they have journeyed pleasantly together. His last prayer in dying was for her to be sustained until again they should meet in the land where his pastor comes.

Ten years ago he left the East and settled in Prescott, Wis., and here he has ever since resided, making himself known as a peaceful, quiet, consistent Christian man. For nearly forty years he had been a reader of ZION'S HERALD. It is the found delight, and oftentimes he would speak of the time when the sainted Bishop Haven was its editor. His early religious training was among the Quakers, for whom, until the last, he had a kindly feeling.

In 1843 he was converted and joined the M. E. Church, in the communion of which he lived and died. For two or three years past failing health prevented anything like active work, and yet he would oftentimes converse of his hopes and prospects. He longed to go and be at rest. The messenger which he had long expected came at last, and came as he comes to many, with but little warning. May we also ready, for in such an hour as we think not the Son of Man cometh.

W. H.

Died, at Nahant, Mass., Oct. 22, 1880, of paralysis, Mrs. ANNA STONE JOHNSON, wife of Jonathan Johnson, aged 80 years.

The whole of her married life (fifty-five years) was spent in this community, and the longer her character wore, the brighter its golden excellencies shone.

Thoroughly domestic in her tastes and habits, a pattern of industry, patient and uncomplaining to a marked degree, she bravely carried the burdens of her lot, and endured its unwonted afflictions.

She was benevolent to a fault, relieving want and suffering wherever found, at all hours of day or night, with equal disregard of her own strength, mean or strong.

Her works were well done, and well done.

L. L. MARSH.

HUMPHREYS HOMEOPATHIC VETERINARY SPECIFICS

FOR THE CURE OF ALL DISEASES OF HORSES, CATTLE, SHEEP, DOGS, HOGS & Poultry.

For Twenty Years Humphreys' Veterinary Specifics have been used by Farmers, Stockmen, and others throughout the country.

D. B. CURTIS Founder, Springfield, Mass.

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ZION'S HERALD, THURSDAY, JANUARY 13, 1881.

ZION'S HERALD
FOR THE YEAR 1881.Price \$2.50 per year,
INCLUDING POSTAGE.
Ministers, \$1.50.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper and forward the money between this and the next Conference.

Money can be forwarded by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We earnestly appeal to every minister to make an effort to increase the number of subscribers to ZION'S HERALD on his charge.

The paper ought to be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cts. per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, Jan. 4.

The national debt was reduced during the month of December \$5,699,430.

Slow progress is being made in the Irish trials at Dublin.

There was sleighing in Augusta, Ga., yesterday, for the first time in twenty-five years.

The total value of the coinage in this country last year amounted to \$90,084,381.

Wednesday, Jan. 5.

The Boers in South Africa have entered Natal.

The New York Truth, in an open letter to President-elect Garfield, declares the Money letter, which was published in its columns, to have been a forgery.

Dr. Schleemann has presented his collection of Trojan antiquities to the Emperor of Germany.

A tenement house in New York city caught fire yesterday, and ten persons, mostly children, were burned to death.

An engagement with the Sioux on Friday last, resulted in the surrender of 300 of their warriors.

The profits of the New York post-office last year were \$2,758,717.

The Russians are reported to have lost 3,000 men in their last engagement with the Tekke-Turcomans.

Six men who were shoveling snow on the tracks of the Chicago, St. Paul, Minneapolis and Omaha Railway, were killed yesterday by a passing train.

Thursday, Jan. 6.

The total population of Kentucky is 1,648,599.

A new secret socialist organization, extending all over Germany, has been discovered by the police in Berlin.

Some four or five thousand men in the iron and glass works in Wheeling, W. Va., are thrown out of employment by the strike of the miners.

The Dixon Crucible Company of Jersey City has suspended, with liabilities of a million dollars.

About thirty passengers were injured Tuesday night at Wilmington, Va., by a railway accident.

The House passed the Army Appropriation bill yesterday.

The total debt of New York city at the close of last year was \$106,066,240.

Friday, Jan. 7.

The British Parliament reassembled yesterday.

Gen. Nathan Goff, Jr., of West Virginia, was yesterday confirmed as Secretary of the Navy.

The ship Indian Chief was wrecked at the mouth of the Thames, England, yesterday, and ten persons drowned.

Captain Eads has secured from the Mexican government important concessions for his projected Tehuantepec Canal company.

The price of seats at the New York Stock Exchange is \$25,000.

Mr. Frye has withdrawn from the Senatorial contest in Maine, and Mr. Hale's success is now assured.

Saturday, Jan. 8.

The Boers have gained another victory over the British forces.

An exciting scene occurred yesterday in the House of Commons owing to an attempt of the "home rulers" to obstruct legislation.

The Stratford County (N. H.) almshouse, near Dover, was burned yesterday, and it is feared that thirteen of its inmates perished in the flames.

An additional appropriation of \$500,000 is asked for the completion of the census.

Nine lives were lost by an explosion in a rolling mill at Allentown, Pa., on Thursday, and four by a similar cause, in Newark, N. J., yesterday.

The Indian bill appropriates \$4,670,000.

The unveiling of the Farragut statue in Washington is postponed until April 21.

Monday, Jan. 10.

The Ansonia Watch and Clock Works in Brooklyn were burned on Saturday; loss \$33,000.

A number of coal-laden barges have been crushed and sunk on the Ohio river by a sudden thaw.

A son of Rev. Dr. Talmage, a lawyer, died last week in Brooklyn.

MAINE.

Rev. D. B. Randall gave a talk to the boys in the Portland Preachers' Meeting last Monday morning. An experience of fifty-three years in the ministry must have afforded a theme of profitable conversation.

The new Methodist church at Buckfield is to be dedicated some time this month.

Rev. S. Record is assisting Brother Hutchins at Pine St. Church, Portland, this week.

Bro. C. W. Bradlee and church observed watch-night. Two interesting conversions occurred lately at this church. Brother Wetherbee's lecture on Japan in the course was exceedingly interesting.

Rev. J. W. Hamilton, of Boston, gave his lecture on "How to Get and Keep a Fortune," in Hammond St. Church, Lewiston, Thursday evening of this week, to a good house. The audience was well pleased with it.

Two honored members of the church on Portland district, passed into the heavens the past week. Bro. Oliver Bourne, of Kennebunkport, for years one of the pillars of our church, died Jan. 4, aged 84; and Mother Mary Fabian, of Scarborough, well known by most of the older members of our Conference as a mother in Israel, died at her son's residence, from which she was buried, Jan. 5.

Rev. C. Manger received into the church at Readfield corner, last Sabbath, nineteen persons — five by letter and fourteen from proportion.

Rev. R. Sanderson announced to his congregation last Sabbath that the whole debt against the Farmington Methodist church was provided for. The congregation have reason to be grateful to Bro. Sanderson for this happy result.

Rev. J. Collins, of Fryeburg, received six persons — four by letter and two from proportion — into the Methodist church recently. Bro. C. is gathering good congregations at the several preaching places. Simum and tobacco are Bro. Collins mortal enemies, and he gives them no quarter. Bro. C. was recently wounded with \$70. Rum-sellers, probably, did not contribute to it.

Camp-meeting John Allen has been elected chaplain of the House of Representatives. Heaven will hear things called by their right names this winter.

Bishop Peck spent the last Sabbath of December at Kittery Foreside, and under the inspiration of his presence and efforts the brethren laid their heads and hearts together to lift their long-embarrassing church debt. One thousand dollars are already paid. The Bishop is to spend the Sabbath before Conference here and assist in lifting the whole debt, if possible. Rev. W. W. Baldwin received three into his church last month. Bro. D. B.'s December lecture to his young people was on "Novel Reading." The *Pastoral Leaflet*, for December, is full of meat.

Gray Hairs are Honorable, but their premature appearance is annoying. Parker's Hair Balsam is popular for cleanliness and promptly restoring the youthfulness of the hair.

A Smooth Complexion can be had by every lady who will use Parker's Ginger Tonic. For example, in regulating the liver and kidneys and purifying the blood there is nothing like it, and this is the reason why it so quickly removes pimples and gives a rosy bloom to the cheek. See notice.

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